

CHRISTIAN EDUCATION ISSUE

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in this issue:

United Christian Education

by John A. Vander Ark

Mr. Vander Ark is executive director of the National Union of Christian Schools (NUCS) since 1953 and retires this year.

The Bible teaches that the training and education of children is primarily the duty and responsibility of parents (Deut.6:6-7; Eph.6:4).

For about one hundred years Christian parents in Canada and the United States have put the principles into practice. Groups of Christian parents organized into Christian school societies, and through these societies they established and maintained Christian day schools. They saw to it that the teaching in these schools was in harmony with the teaching of the Word of God.

The beginning of this Christian school movement was very humble. There were only a few schools and they had very limited financial resources. But principles penetrate. Gradually the number of Christian schools increased and the Christian school

movement gained impetus.

In 1920, to further the interests of Christian education, the various Christian schools organized the National Union of Christian Schools. During the first years of its existence this National Union concentrated on promoting Christian education. Mr. Mark Fakke- ma, the first executive officer, was particularly talented in this regard and was instrumental in establishing many schools.

In 1943, an education committee, consisting of Christian school teachers was appointed to determine what the Union should be doing for the improvement of instruction and to work on educational projects. In 1946, this committee recommended that preparation be made for the publication of Christian textbooks, and that a full time educational director be appointed to guide the writing of textbooks and teachers' aids. The board placed this matter before the house of delegates at the 1946 Christian School convention in Pella, Iowa, and it was approved.

During the course of the next year, 1947, Dr. John Van Bruggen accepted the appointment as educational director, and at the Paterson convention the delegates approved recommendations for expanding the educational program of the National Union.

It soon became evident that the publishing of textbooks and the sponsoring of educational projects would require a definite and stable source of

income. In 1948, the board of the National Union recommended the creation of a foundation to encourage and finance the publishing of Christian textbooks and other educational projects. This was heartily endorsed by the delegates at the August annual meeting in Muskegon, Michigan. There were, it must be said, a few dissenters who were apprehensive about having a separate and independent organization and about using funds for instructional materials, which, they argued, might be better spent on teacher education.

The Christian School Educational Foundation was founded on April 29, 1949. Trustees immediately went to work to collect a sum of money and realized an unpredicted response to their first campaign from Christian school supporters in the amount of \$124,000.

The first generous gesture of the trustees was to allocate about \$60,000 to the NUCS to pay for its new office building on Twenty-eight Street, thus making the Union entirely debt free. Fears regarding the possibility of the new Foundation and the NUCS going separate ways were laid to rest by the acceptance of a joint resolution, which reassured supporters that the Foundation Trustees would work hand in glove with the NUCS. For several years, while underwriting the educational program of the NUCS, the trustees also conducted an extension scholarship program.

Christian education came into a new era in the 1940's. The economic depression subsided, Second World War gave new perspectives on Christian values, and immigration vaulted into reality.

The first Christian school in Canada was started in 1943 at Holland Marsh, Ontario. In 1945, a Christian school got under way in rural Lacombe, Alberta. In 1949, two others came into being in Vancouver and Edmonton. The word that best describes Christian school growth in Canada in subsequent years is "phenomenal." To save hundreds of written words this is illustrated by the bar graph on this page.

While the movement in Canada was expanding, Canadian trustees were added to the U.S. based (incorporated in Michigan) foundation, Bert Hielema in 1965, Sidney Harkema in 1971, and Clarence Wagenaar in 1972. But mere representation on the CSEF board was, it became evident, not the best route. The CCEF is, doubtless, the institution whose time had come. Canadian donors deserved the benefits which National Revenue afforded contributors to a Canadian organization. National identity also came incisively into purview.

The story of the birth of the Canadian Christian Education Foundation, Inc., with fundamental reason for its "creation" is detailed in the adjacent article by its executive director. Being spared the necessity to give such detail, I will simply observe that the birth of the Canadian Foundation on February 20, 1975, had much in common with the beginning of the U.S. Foundation. More time and publicity, to be sure, were given to the gestation period of the CSEF than of the CCEF, Inc. But in a real sense there is a parallelism - in organizational structure, objectives and program.

April 29, 1949, and February 20, 1975 will doubtless go down in Christian school history as important dates. Back in the 1940's the NUCS board of directors decided, after much deliberation, that a Christian textbook program was eminently worthwhile and also that the funding of it should come from sources other than member school dues. This guideline principle has been working for 28 years with a salutary effect.

The establishment of the two foundations mark a goal attainment which Christian schools separately could never have achieved. The foundations are intimately related to the Union, but are legally separate. Their successful launching and continuing operation may be described by borrowing the language in an NUCS pamphlet, United Christian Education, which originally had only the CSEF in purview but is now apropos of both: "... (They) make possible the realization of a dream that had stirred the hearts of devoted Christian school people for a long time, namely, development of model curricula for Christian schools, and the publication of high quality, distinctly Christian textbooks and other instructional aids. Such important and costly projects are carefully decided upon by the NUCS board of directors, following an orderly and representative decision-making process, and published by the Union."

Christian education is on the move. We're all persuaded that it has a place to stand and that it exists in North America by right, not by sufferance. In our efforts to unify the system we must, of course, give due recognition to national divergence, but the greater thrust of Christian education transcends national boundaries. May God bless the movement as we strengthen tone-setting uniting bonds.

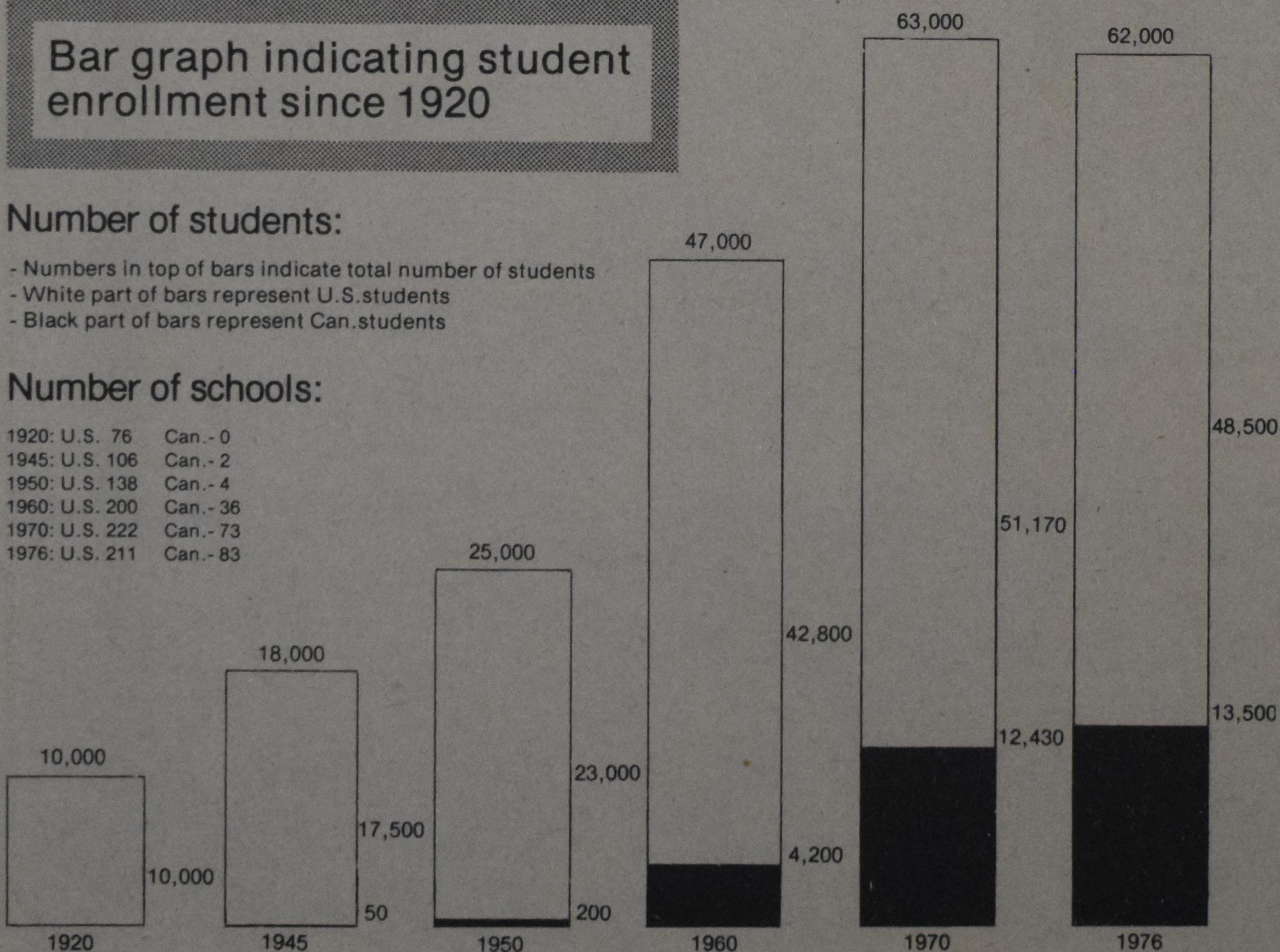
Bar graph indicating student enrollment since 1920

Number of students:

- Numbers in top of bars indicate total number of students
- White part of bars represent U.S. students
- Black part of bars represent Can. students

Number of schools:

1920: U.S. 76	Can. - 0
1945: U.S. 106	Can. - 2
1950: U.S. 138	Can. - 4
1960: U.S. 200	Can. - 36
1970: U.S. 222	Can. - 73
1976: U.S. 211	Can. - 83



Ontario Association seeks provincial support

by Lyle McBurney

Mr. McBurney is executive director of the Association of Alternative and Independent Schools with offices in Toronto.

The Ontario Association of Alternative and Independent Schools (OAAIS) is coordinating a province-wide campaign to attract a large and solidly supportive membership in order that it may present its case to the Ontario minister of education.

The campaign is taking place on four fronts and involves activities by parents, schools and by the central office.

The association strives to speak for all or a majority of independent and alternative schools in the province. It collects and disseminates pertinent information such as funding status of other provinces, practical mechanics for support, and activities of member schools and continues in a dialogue with the minister of education.

These goals have been established in order that members may collectively obtain legal recognition and financial

support from the provincial ministry of education.

The association provides bi-monthly service bulletins which suggest courses of action, reports on finances, memberships, advertisements, tapes, brochures and speeches pertaining to its cause.

The association will also help both member schools and parents to establish contracts with the media, church councils, ethnic organizations and professional and school associations.

A number of topics are presently being covered with the provincial

ministry. They include an application for French-language and post secondary grants.

The OAAIS receives virtually all of its finances to undertake these programs through membership fees. Schools, individuals and associates have taken out membership in the association and it has already received a broad base of support.

The association can only be successful with the total involvement of every independent school in the province and of every parent who has a child in an independent school.

MASTER OF ARTS in TEACHING at Calvin College SUMMER COURSES

The summer programs at Calvin are planned for teachers—those wanting fresh ideas, those wishing master's degrees, and those seeking new competencies. Others may need to complete the requirements for teacher certification in Canada or elsewhere. All four of these goals may be combined in Calvin's Master of Arts in Teaching programs—programs that can be completed entirely during the summer.

SESSION II, June 16 - July 8

(Students may take one course a session.)

Educ 530. Guidance of the Gifted. R. De Haan

Educ 533. Motivating the Under-Achieving Student.
P. Lucasse

(Plus 43 other courses, many of which may be applied to the MAT Programs.)

WORKSHOP, June 27 - July 1

Eng 570. Language Arts in the Middle School.
½ cu. H. Baron

SESSION III, July 11 - August 2

(Students may take one course a session.)

Educ 513. Psychology and the Teaching of Reading.
G. Besselsen

Educ 531. Teaching Children with Learning Problems.
C. Kass

Educ 534. School Administration. Staff

Educ 581. Educational Philosophy and Curriculum
Decisions. D. Oppewal

Eng 510. Literature for the Adolescent. H. Baron

(Plus 24 other courses, many of which may be applied to the MAT Programs.)

SESSION IV, August 3 - 25

(Students may take one course a session.)

Educ 510. History of American Education. P. DeBoer

Psyc 511. Mental Health in the Classroom. D. Bouman

(Plus 10 other courses, many of which may be applied to the MAT Programs.)

SPECIAL SESSION, June 27 - August 15

(Students may take two courses a session.)

Biol 510. Basic Ideas in Contemporary Biology. Staff

CPSC 511. Computing and Computer Science for
Teachers. L. Nyhoff

Educ 540. Reading Problems in the Elementary
Classroom. K. Blok

Hist 212. England. H. Ippel

Math 512. Philosophy and Foundations of Mathematics.
P. Zwier

Tuition is \$205 a course (\$190 for members of the Christian Reformed Church from Michigan and \$165 for those from elsewhere.) Graduate workshops are \$105. Registration by mail or in person: Registrar, Calvin College, Grand Rapids, Michigan 49506; (616) 949-4000.

SPECIAL SESSION (continued)

Phys 120. Introductory Physics. Staff

Pols 201. American Politics. C. Strikwerda

Spee 214. Speech for the Elementary Teacher.
M. Vande Guchte, J. Korf

WORKSHOPS, August 15 - 19

IDIS 570. Individualization in Foreign Language
Instruction. H. Altman

IDIS 571. Peer Tutoring and Counseling for Teachers.
½ cu. M. Walters

WORKSHOPS, August 22 - 26

Educ 570. Personalized Learning in Elementary Science.
½ cu. H. Triezenberg

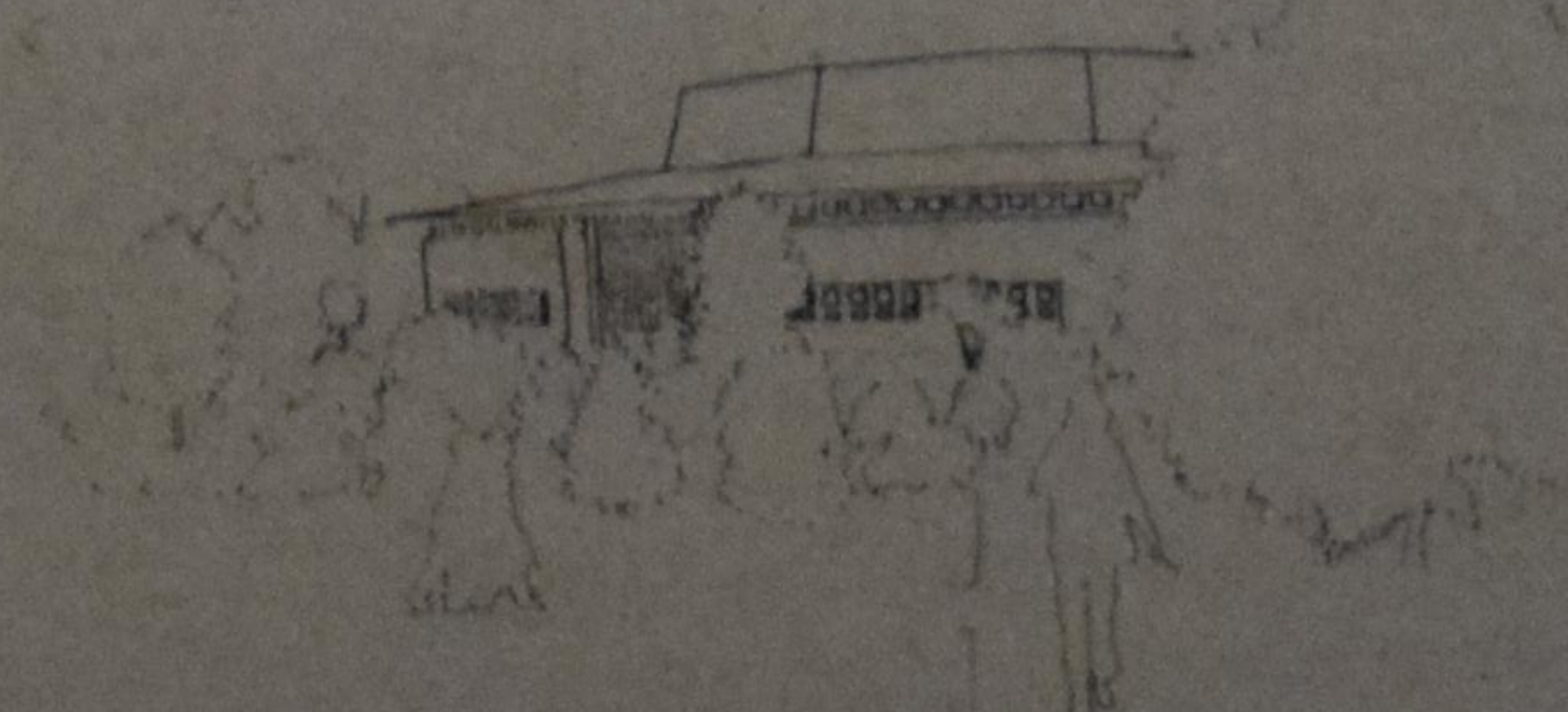
Educ 571. Revelation-Response Bible, 1-9. ½ cu.
A. Snoeyink

P E 570. Physical Education Institute. K-6. ½ cu.
M. Zuidema

SESSION IN HAMILTON, ONTARIO, July 4 - 22

Educ 304. Philosophy of Education. H. Beversluis

Educ 580. Curriculum Theory and Development.
G. Steensma



**CALVIN
COLLEGE**

Grand Rapids, Michigan 49506



“Underwriting Christian Textbooks... a full time concern”

by Fred Van der Velde

Mr. Van der Velde is executive director of Canadian Christian Education Foundation Inc.

We are grateful to Calvinist Contact for the opportunity to write an article in this special issue, to explain in detail the history, purpose, and policy on organization of the Canadian Christian Education Foundation Inc.

Because of tremendous growth and rising costs in curriculum projects as well as in other areas within the National Union of Christian Schools, a group of businessmen in 1949 decided to form a funding organization or we could call it a “trust fund” for the benefit of all Christian schools affiliated with the National Union of Christian schools in North America.

These Christian businessmen committed to Christian education for children and young people and believing that many people will desire to co-operate through contributions of money and property to be devoted to such purposes provided a suitable organization or vehicle for the acceptance and use of such contributions was provided, and desired to establish a trust fund to be known as “the Christian School Educational Foundation.”

Thanks to the Christian School Education Foundation for underwriting and funding all NUCS (National Union of Christian Schools) publications for 28 years, of which, our Canadian Christian schools, as well, were and still are greatly benefiting. Our schools, instead of having payed directly for the high cost of curriculum during the past years, had their costs underwritten by the Christian School Educational Foundation. Their (CSEF) purpose was to serve and underwrite the cost of all NUCS educational curriculum projects.

For 28 years God saw fit to bless the work of these humble businessmen for

the sake of a dynamic, positive, purposeful Foundation, alive for the benefit of all member NUCS Christian schools including Canada.

As the Christian school movement continued to grow in Canada, so also particular curriculum needs were to be met for Canadian member NUCS schools. However, the Christian School Education Foundation was a Michigan corporation and therefore, not registered in Canada. Since the Christian School Educational Foundation was not incorporated in Canada and not registered with the Department of National Revenue, individual donors in Canada could not deduct their gifts for Canadian income tax purposes. This presented itself a real problem to the two Canadians, one from the West and the other from the East, who for many years were active trustees of the Foundation representing Canada, they had difficulty raising monies continually from Canadian donors, because a proper tax receipt could not be issued.

Curriculum costs are beginning to rise substantially every year, but they must be met for the benefit of thousands of children.

A positive step was taken by foundation trustees. It is the result of a study committee appointed by the CSEF, who were mandate to investigate this matter and seek a solution to the problem. Results: CCEF Inc. February 20, 1975 will go down in the annals of Christian school history as being a historic day. It is the day that the Canadian Christian Education Foundation Inc. was born. It will doubtless take a place comparable to April 29th, 1949, when the Christian School Educational Foundation was founded in the United States, for the benefit of underwriting curriculum materials for all member NUCS schools.

The CCEF was established in context of particular needs. Yes, Canadian curricula needs had to be met financially and for that purpose only a Canadian corporation with a purpose parallel to that of the United States foundation was incorporated. CCEF Inc. had its charter as a non-profit corporation approved in 1975, and a tax number granted in the same year. The Canadian foundation continues the tradition and purpose of the CSEF to make possible the continuation of funding, and underwriting Christian textbooks, and scholarship program of NUCS.

However, CCEF was established as a separate organization to comply with Canadian laws governing the taxation of charitable contributions and gifts, and to encourage NUCS to accelerate its program of providing textbooks and scholarships for its member schools in Canada.

Of significance in the tradition of CSEF as transmitted to the CCEF is the considered opinion that the cost of maintaining a curriculum development program should not be a financial burden on schools, but should instead be raised through means outside of school budgets and dues. The goal of the CCEF is to continue in that tradition.

The underwriting of curriculum materials requires good and stable financial resources, thanks to both the U.S. Foundation and the Canadian Counterpart. Both foundations continue to play a vital role for our Christian school movement. Over the past couple of years, they have contributed between \$60,000 and \$80,000 per year, enabling NUCS to continue to supply all Christian schools with Christ-centred curricula, so that this will not have to be the direct financial burden on our local schools. For 1977, well over \$100,000 will be funded jointly by both Foundations. Isn't this something to smile about, and thank and praise the Lord for?

The concern focuses on Canadian Christian schools, their curriculum needs are primary. With everyone participating through the umbrella of the NUCS supporting this unique institution, the CCEF will continue to provide funds to pay for the research and preparation of new teaching aids.

Canadian teachers will be commissioned with the co-operation of the three NUCS Districts 10 (Ontario), 11 (Alberta) and 12 (British Columbia) to study various aspects of classroom activity and prepare materials together with the NUCS curriculum department.

During 1976, the Canadian Foundation funded \$7,000 worth of new Canadian curriculum projects: one in Alberta and the other in Ontario. “Famous Persons of New France, New France, and A Difficult Journey” are among five books written by Canadian Christian school teachers for the all-new Canadian Social Studies Series.

The ideas for these books originated locally and were worked out through the co-operation of local groups, and the NUCS Curriculum Department. The Ontario Alliance of Christian Schools (OACS) education committee initiated the New France project and District 11 (Alberta) initiated A Difficult Journey. For 1977 the CCEF will underwrite \$30,000 NUCS curriculum projects for Canada.

For many years, our schools in Canada have and still do support the special day designated usually on the second Friday in February known as “Foundation Day”. This year's theme was “Lots of Plusses.” I am convinced

that the establishment of this new institution is a positive step in the further unification of Christian schools in North America which makes the National Union of Christian Schools so unique.

Finally, let me sum up the purpose of the Canadian Christian Education Foundation, which is fully and clearly stated in Article 3 of the application for Incorporation as a non-profit corporation in Canada, designated as the objects of the corporation.

For a precise understanding of the purpose, the language of Article 3 is listed in our advertisement in this special issue of Calvinist Contact. Please take note of the seven (7) points as listed under the “Objects of the Corporation.”

The 15 members of the CCEF board are wholly committed to underwrite Christian textbooks for the benefit of all Canadian member NUCS schools. The need for local representation is met through the NUCS board of directors. Local input is guaranteed from Ontario, Alberta and British Columbia through the NUCS board of directors which approves all the projects for which funding is sought and through the NUCS Curriculum Department Operational Policy, which stipulates the use of writers and trial teachers from the NUCS community. Many people have asked, why is the CCEF board willing to continue on the same basis as the U.S. foundation to contribute towards the development of Christian curriculum through the curriculum department of the NUCS only? I believe, there are at least three basic reasons for this: All Christian schools in Canada for which the CCEF desires more and better Christian curriculum belong to NUCS. It is thus a logical channel; NUCS has open accountability built into the people through its boards and its member schools; NUCS over the past 50 years has acted in a responsible manner and has sought to build up and strengthen Christian schools in a harmonious fashion. Thus their record of service merits our continued support.

The NUCS board of directors officially recognized and endorsed the work and program of the CCEF.

In 1975, the Synod of the Christian Reformed Church recognized the vital role this Canadian foundation would have for the benefit of all Canadian member NUCS schools, and therefore, approved and recommended this Christian educational cause to all the Canadian C.R. churches for their support.

A year later, 1976, the Board of Ontario Alliance of Christian Schools saw fit to endorse the work and program of the new foundation and advised all member schools in Ontario of their endorsement.

We are indeed very grateful for the continuing support, for this important Christian Educational cause across Canada. It is our prayer, and sincere desire, that God will use our humble efforts, so that we together from Coast to Coast in Canada may be able to continue to financially support the on-going educational program, unitedly, for the sake of all member schools, which are affiliated with the National Union of Christian Schools in Canada.

Underwriting Christian textbooks, that's our full time concern: so that thousands of children in Canada will have an opportunity to grow up with minds trained to perceive what is true, and to know God as Creator, King and Saviour.

An eagerness to learn, a hunger for knowledge

by Gertie Gietema

Miss Gertie Gietema is from Abbotsford, B.C. and is a member of the Christian Reformed World Relief Committee team on loan to Alfalit, the evangelical literacy outreach operating out of Costa Rica. She is involved in teaching basic reading and math skills to adults.

Jose, a timid, self-conscious Costa Rican, had suffered a lot from what he had experienced. His family was extremely poor and lived in a small, dirt-floored shack. They always had to work hard to make ends meet. His

parents had problems with alcoholism and were not concerned for their children's education. Jose, the oldest of eight children, along with the others, had to work every day to help out financially.

One day, two women working for Alfalit, a Christian organization that has a system for teaching reading and writing, basic adult education and community development, came to the community where they lived. They went throughout the community to investigate if there were people interested in learning to read and write, and to organize classes. When they talked to Jose's mother, she took an

interest. So she and Jose were given lessons in their home.

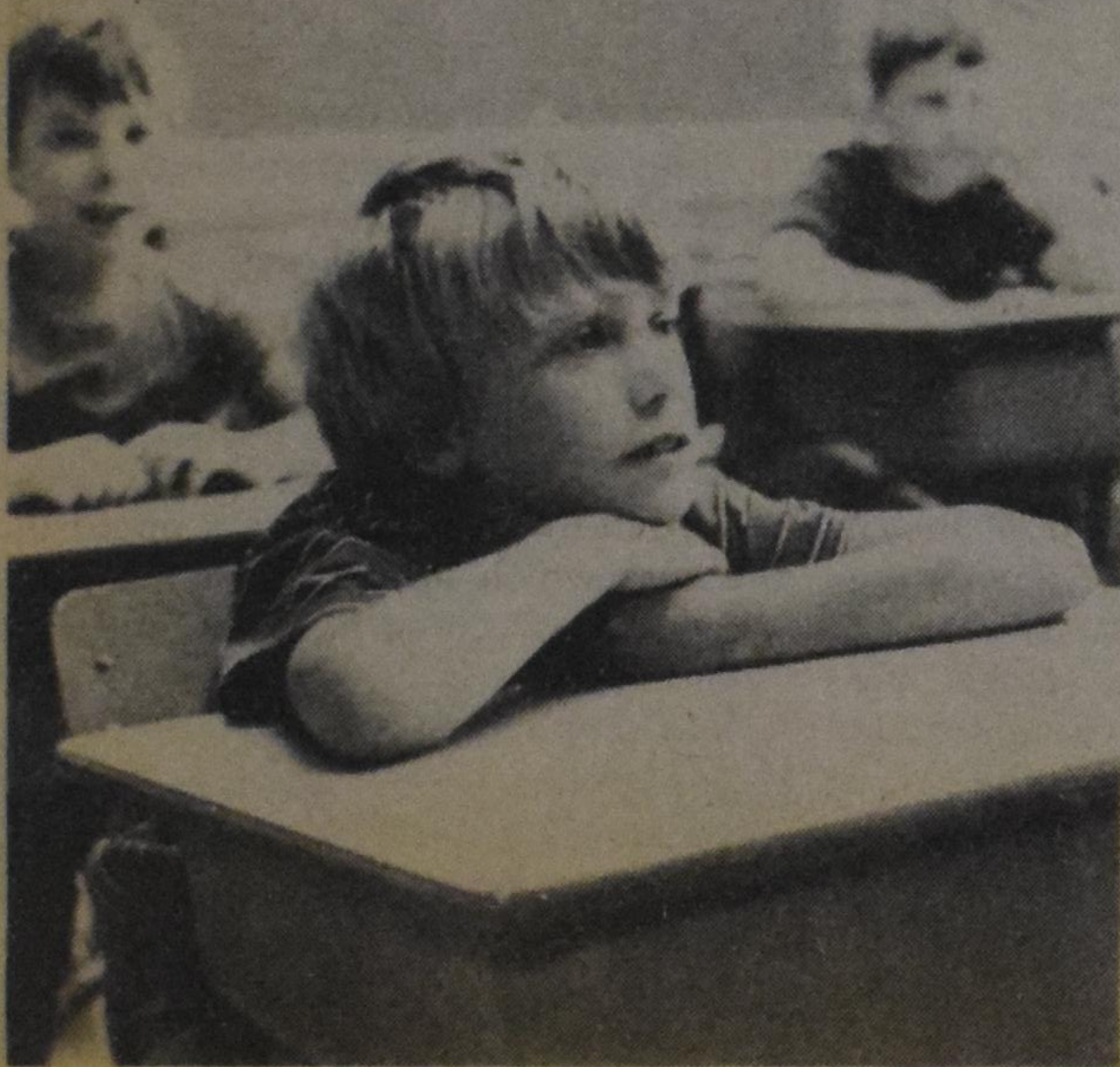
However, the one who really tried hard and truly progressed was Jose. After three months he learned to read, and continued on to study the basic education series that Alfalit has.

Not only has he progressed fantastically in his education but in other areas as well.

He bought a small lot and built a new house, small but better than what they had, for his family. The house is more orderly and his parents are not drinking any more. He has been helping some of his brothers and sisters to learn to read. By the example

and witness of his "teachers", Jose became to learn what God means to him personally and now attends church regularly. He still has to work each day and most of what he earns goes to help his family.

Now Jose, three years later at the age of 20, is in his second year of high school, which he attends in the evenings, and persists. He knows that by getting an education he will have a better future than would otherwise have been possible. Thanks to the work of Alfalit, the dedication of the teachers, Jose's determination and God's help and direction, this can be a reality.

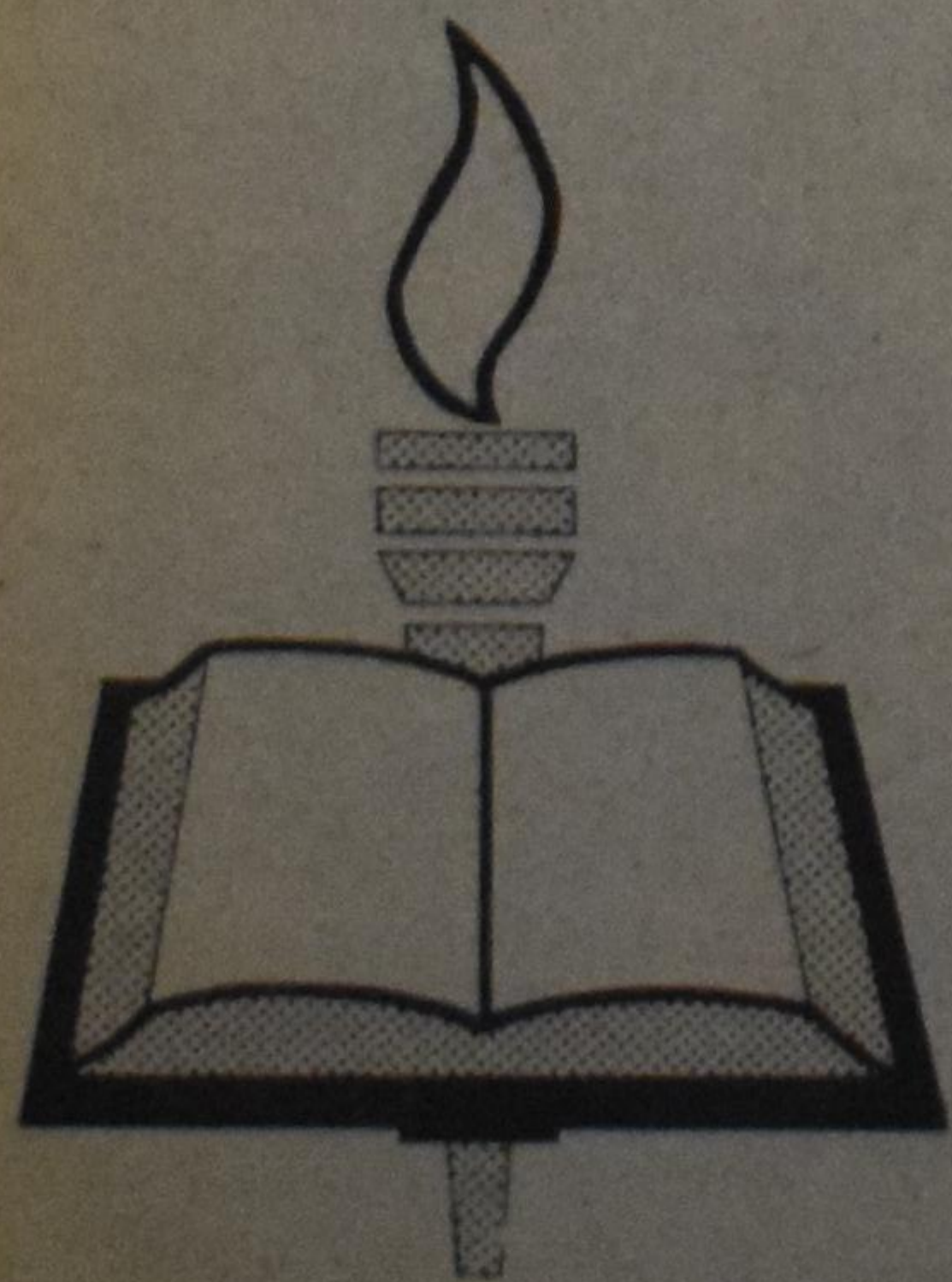


Want Facts?

The Canadian Christian Education Foundation Inc.:

1. Further the interests of Christian Education consistent with the Reformed world and life view.
2. Financially supports the educational program of NUCS schools in Canada.
3. Encourages study and research in all phases of Christian education, through scholarships and other incentives.
4. Prepares and publishes textbooks, teacher aids and other educational tools for use by Christian schools.
5. Sponsors educational activities that prepare for and stimulate educational research, curriculum planning and teaching.
6. Plans, stimulates and encourages activities that broaden the understanding and support of the public for Christian education.
7. Supports NUCS and/or Christian Schools in Canada with assistance, financial and otherwise, as needed.

You can claim full tax exemption for your gift, since CCEF is registered as a Canadian charitable organization.



Put Your Money Where Your Heart Is!

The Canadian Christian Education Foundation underwrites Christian textbooks for Canadian schools. That, in a nutshell, sums up what we do, or at least what we spend most of our energy on.

Note: We also finance curriculum studies, sponsor workshops and conferences, underwrite scholarships and whenever we have the opportunity, support the work of the National Union of Christian Schools.

Raising that much-needed money for Christ-centered textbooks is CCEF's main purpose. for 1977 we need

\$30,000

to finance new textbooks and teacher guides. Already, the following books have been published, thanks to your generous support:

Confederation in Canada

The historical struggle for political union.

To Find A Better Life

The story of Dutch Immigration since 1920.

Famous Persons of New France

Twelve biographies of famous French Canadians. (Grade 5)

New France

The early history of Quebec. (Grades 7,8)

Teacher's Guide for New France

Background material and teaching suggestions for both books.

A Difficult Journey

The story of Canada's Plains Indians (Blackfoot, Cree and Metis).

Foundations of Government

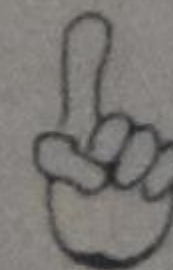
Introduction to Canadian Government and its Old World roots. (Grades 7-9)

Now, for 1977, new and exciting publications are planned for which \$30,000 is needed . . . now! If you're looking for a lasting investment in the future, please consider the Canadian Christian Educational Foundation and put your money, where your heart is!

Canadian Christian Education Foundation

2389 St. Frances Drive
Burlington, Ontario L7P 1V3
Fred Vander Velde, Exec. Director

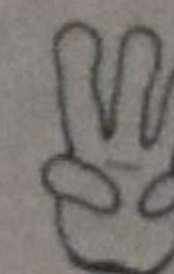
5 Reasons Why Your School Is a Member of the National Union of Christian Schools.



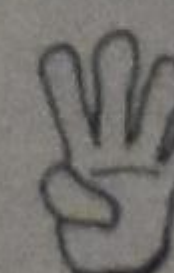
Because your school has full voting privileges at annual meetings of the NUCS, a **voice in determining programs and policies**, and active participation in one of twelve Districts (three in Canada) where NUCS programs are implemented.



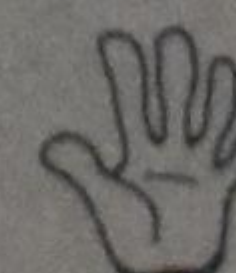
Because membership makes employees eligible for all NUCS sponsored financial security measures, gives your school a special price advantage on purchases of materials, and registration in the **CHRISTIAN SCHOOL DIRECTORY**.



Because your school is made a partner in the developments of Christ-centered curriculums — articulating Christian philosophy through all disciplines, researching goals and practices, consulting, writing pupil and teacher materials, testing, conducting teacher workshops, etc.



Because the **NUCS promotes Christian education**, provides guidance in beginning a Christian school, publishes **CHRISTIAN HOME & SCHOOL** and a wide spectrum of promotional materials, serves as liaison with other non-public schools, and provides a collective, united voice in various forums.



Because your school's doors are opened to a wide range of operational services: board workshops, handbooks, administrative aids, guidelines and model policies, school evaluation, teacher placement, monthly bulletins, and more.

In summary, your school is identified as part of a well-established international organization, which was begun in 1920 to unite, strengthen, and serve and in 1977, continues to join individual schools in common purpose.

National Union of Christian Schools

865 Twenty-Eighth St., S.E.
Grand Rapids, Mich. 49508

Calvin College salutes Christian education

Calvin College of Grand Rapids, Michigan is proud to have a part in this Christian Education issue. That which Calvin has made as its bulwark always and demands of the teaching staff for over 100 years, is a testimony to all who know and appreciate Christian Secondary Education.

Calvin College is a college of the Christian Reformed Church. The Christian Reformed Church is a century-old church with a five century-old heritage. It bases its whole faith and life on the sacred Scriptures, God's holy, inspired infallible Word, and thus takes its stand with the churches which have their roots in the Protestant Reformation.

In America, the Christian Reformed Church traces its origin to a band of immigrants who sought freedom in the nineteenth century from the established church of The Netherlands. They settled in western Michigan and, after an earlier period of religious unrest among the thousands of Dutch settlers who soon joined the earlier immigrants, organized the Christian Reformed Church in 1857.

The Christian Reformed Church subscribes to three statements of faith (in addition to the early Christian Apostolic Creed), which stem from the Reformation period: the Heidelberg

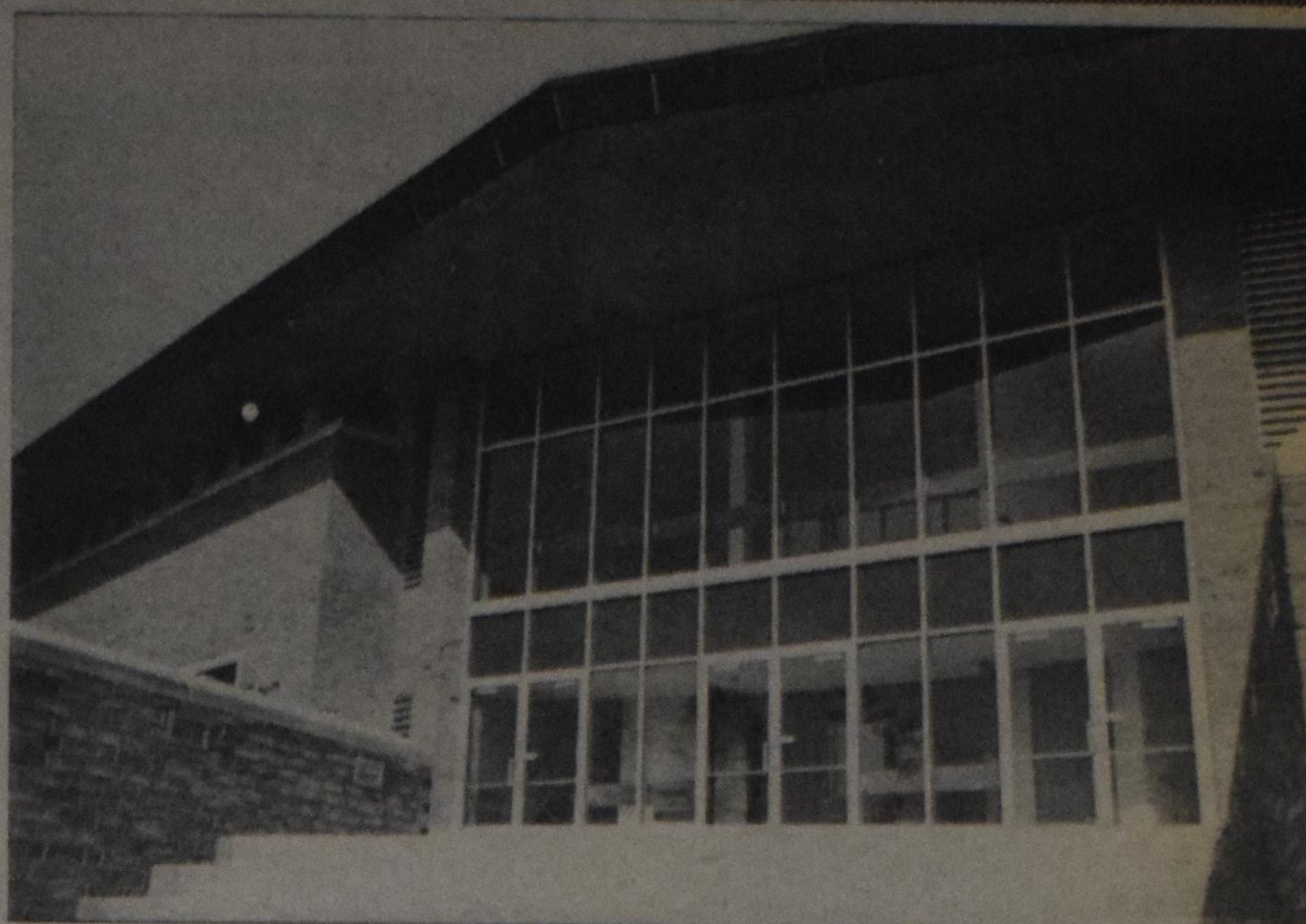
Catechism, which is the most famous and widely translated of all Reformation creeds; the Confession of Faith, written by the Belgian theologian Guido de Bres in 1561; and the Canons of Dordt.

The Christian Reformed Church stresses the sovereignty of God in every part of life - in the family, the church, the state; in world affairs; in economic, social, and political life; in business; and in learning and the arts.

The founding date of Calvin College and Seminary is 1876. In that year the Christian Reformed Church adopted a six-year curriculum for ministerial training. The first four of these years were spent in the literary department and the last two in the theological department. In 1894 students who were not pre-theological students were admitted to an expanded curriculum.

By 1906 the literary department, which provided the four years of preparatory and two years of college work, became officially known as the John Calvin Junior College. The two-year college in time became a four-year college, and the preparatory department was discontinued. In 1921 Calvin College awarded its first Bachelor of Arts degree.

The school which had started with seven students grew slowly during the



Calvin College Fine Arts Centre: The centre hosts numerous activities: college chapel, Sunday church, classes, art displays, music concerts, dramatical productions as well as the Christian Reformed Synodical meetings.

early years, but by 1930 it had reached its pre-World War II size of 350-450 students. By 1950 the enrollment had climbed to 1270 and last year was 3600.

In 1956, when it became obvious that the college could expand no further on its Franklin Street campus, the trustees purchased the 165-acre Knollcrest Estate on the edge of the city. The new campus was planned as a unit before the first buildings, the seminary complex, were completed in 1960.

This past year we have been privileged to have over 165 qualified

and dedicated teachers. We have enjoyed the diligence and hard work of over 3900 students. Twenty-two departments bring innovative ideas each year so that our liberal arts program with a 4-1-4 schedule and a campus of 26 buildings worth over 30 million dollars has provided the best in Christian education.

Communication by the Calvin staff with the leadership in Canada promises a bright future. We invite you to join over 4000 students we expect in September 1977. Special help and consideration will be given our friends across the border.

How to start a Christian college

by Dr. Theodore Plantinga

Dr. Plantinga is the recently appointed development director of the Ontario Christian College Association.

What you're about to read is not a recipe. If there were recipes available for starting Christian colleges, my work as development director for Ontario's Christian College Association would be much easier than it is. Instead of giving you a peek into an educational cookbook, I would like to share with you our reasons for trying to establish our proposed Christian college on or near the campus of some existing university.

You might want to stop me at this point and ask why we don't buy land somewhere for a campus of our own and develop a completely independent college. Isn't that how Dordt and Trinity developed? Indeed it is. We're not arguing that this route is a complete impossibility in Ontario. All we mean to say is that it seems more advisable to us to locate next door to some university. Let me explain why.

Once a college opens its doors and has a couple of hundred students to cope with, it needs all sorts of facilities. There's more to a college than classrooms and offices for professors. The students (most of whom would not be living at home) must have access to health services. They need a cafeteria and a coffee shop. They need dormitories - or a housing service to help them find places of their own. They need a student centre where they can relax and get together socially. They need an academic bookstore. (The local Cole's, with its supply of

leftovers at low prices, won't do.)

It costs money to provide these services. The cost per student is especially high if the student body is small. Thus a new Christian college would be better off making some arrangement that would allow its students to use the university's facilities - for a certain fee, of course. Eventually a Christian college should offer many of these services itself. But if it were obliged to provide them all in its very first year, the cost of operating the college would be prohibitive. And if it were to operate without offering such basic services, students would be much less likely to be attracted to the college.

A second reason for locating next to a university is the need for a solid academic library. What the student learns in college is not all picked up out of the air in lecture halls and the coffee shop; much of it he must wring out of the books himself. College students after all, spend relatively little time in class and are expected to do most of their learning on their own. Thus, access to a reference library and a supply of relevant books available for borrowing is a necessity. Again, the local public library won't do, for it is designed to serve the general reader.

A Christian college should have a library of its own, of course, with a good supply of books written by Christian scholars. (Not all such books find their way into university libraries.) But for the library of a new Christian college to work its way up to a respectable 100,000 volumes in its first decade of operation is a virtual impossibility. The cataloguing costs alone would run in the hundreds of thousands of dollars. Thus, a new Christian college would be best off negotiating an agreement that would

allow its students and faculty access to the university library. Then the college would not be held back by a shortage of books.

Should a new Christian college with a small staff teach German? Should it teach Central American history? Should it teach an advanced course in symbolic logic? All of these areas are worth studying, but would they be at the top of our list of priorities? Probably not. But would that mean that students at a new Christian college could not take such courses? A philosophy major would probably want to learn some German and surely could not afford to remain ignorant of symbolic logic. And since we live in the Western hemisphere, there would probably be many students interested in taking a course in Central American history. But a new Christian college would inevitably have to limit its course offerings at the outset - unless it could afford to open with a faculty of 50 or 60.

The solution, again, is to turn to the university for help, by encouraging the students to fill out their programs with some courses taken at the university. The student needing many credits in one area to build up a solid major would not have to take all those courses with the colleges' one or two overworked instructors in his area. (That wouldn't be good for him anyway.) Instead he would take some courses at the university, in areas not covered by the college.

This reliance on the university for services, library facilities and courses should not be viewed as a necessary evil. Unless we are convinced that we as Christians have all the answers in science and scholarship - and I, for one, am not - we will recognize that interchange with the university on

various levels could have a positive effect on the college's students and staff. (That it may also have some undesirable consequences is not to be denied, although we must not forget that isolation can lead to undesirable consequences as well.)

Moreover, we would hope that the interchange would also have a positive effect on some students and professors at the university who are nominal Christians not properly aware of their responsibilities in education - and even on unbelieving members of the university community. In other words, the interchange would be part of our outreach as Christians.

At this point you're probably wondering what form the college's relationship with the university would take. I'm afraid this is a difficult and complex subject that cannot be tackled within the confines of this article. No major decisions have been made in this area yet, for the work I have done thus far has been exploratory. I have met with a number of college and university presidents to explain our aims, seek advice, and explore the possibilities. Various other educators have been contacted as well. Calvin, Dordt and Trinity have been informed of our intentions, for we are committed to seeking the cooperation of a broad range of institutions and educators.

Now that I've come to my final paragraph, you can see that this article is no recipe for Christian higher education, for I've made no effort to explain just what Christian education is. I hope that you know by now, and that you'll make a serious effort to find out soon if you don't. If you would like to know how our association views Christian education, please write to me (47 Bula Drive, St. Catharines, L2N 6R5), and we'll try to explain.

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Ontario Christian College Association

Christian education - where is it heading

by Dr. Jack Fennema

Dr. Fennema is Executive Director of Ontario Alliance of Christian Schools

For many of us Christian education has been with us all of our lives. We attended Christian schools ourselves. We send our children without seriously considering alternatives. Christian schools have become second nature to us.

Often we have wondered, however, why Christians outside of the Dutch Reformed circles have not been convicted of the need for Christian education as we have been. Certainly we are not the only Christians with such insight into God's directives!

Well, things are changing. Some twenty-five years ago the National Union of Christian Schools (NUCS) possessed what could be termed as a monopoly on the Christian school movement in North America. Today NUCS schools comprise only about 10% of all Christian schools on this continent, and new Christian schools are being established at the rate of about one hundred per year. The movement mushroomed during the 1960's, beginning in Florida (Pensacola has the largest Christian school in the U.S., one with over 3,000 students) and California, and slowly moves across the U.S. There are approximately ten regional organizations of which the Western Association of Christian Schools is the largest and two national organizations other than the NUCS - the National Association of Christian Schools based in Wheaton, Illinois, and the National Christian School Education Association based in Newtown Square, Pennsylvania.

The movement has just recently begun to be felt in Canada. Nearly a dozen Christian schools have been established in Ontario by the evangelical community within the past few years, the most notable being the Peoples Church School in Toronto, a school that boasts a waiting list of some 500 children. So far there have been no Canadian organizations for Christian schools established outside of the NUCS networks.

This information may come as a surprise to many. And immediately one thinks of two basic questions: Why this sudden surge in the popularity of Christian schools and, why don't these people join with us who have already established schools?

The first question is easier to answer than the second. There are probably three basic reasons why Christian parents are rejecting the public schools for an education that is Christ-centred, and all three reasons stem from the emergence of the "do your own thing" philosophy of the 1960's. These parents are dismayed, first of all, with the lack of discipline found within many public schools. Discipline includes everything from courtesy to dress codes.

A second problem many parents see within the public schools is the lowering of academic standards. They cite too much freedom-of-choice, open education, the addition of "frill" subjects, the lack of emphasis on the 3 R's, a meaningless grading system, and social promotion. College entrance exam scores have dropped consistently over the last ten years, and universities are being plagued by students who can neither read nor write above an elementary school level.

Thirdly, parents are becoming fed up with the absence of a value system within public schools. A school system that attempts to serve a pluralistic society must attempt to remain "neutral" on values. Thus a homosexual and an atheist have as much right to promote their viewpoints as a Christian or a Jew.

This quest after freedom for all, this rejection of absolutes, has caused the public schools of North America to lose their sense of moral direction - something many Christian parents desire of the schools but can no longer expect to find. The result has been a mass exodus to Christian schools.

Why, then, don't Christians from the broader evangelical community team up with us in our Christian schools? Well, some do. Within Ontario, Christian schools in Burlington, Cambridge and Ottawa can boast a sizeable number of children from non-Dutch Reformed background. New schools established in Collingwood, Essex, Owen Sound and Stratford all seek a multi-ethnic, interdenominational constituency.

But there is also the other side of the picture. As often as not, the typical evangelical will seek to establish a new Christian school rather than send his child to one of the Dutch Reformed variety. There are many reasons for this, but a key one is the historic lack of understanding and, often, appreciation of these two groups for each other. Obviously, the only way to correct that is to establish channels of communication between the two groups and not worry about who should make the first move. Many of our schools are

attempting to do this, some with more success than others. But one thing is certain, a great number of Christian schools that have been predominately Dutch Reformed for many years are slowly but surely moving towards becoming schools that are quite multi-ethnic and interdenominational in character.

A question that must, however, naturally follow such a statement asks: Is this a good thing for our Christian schools? Are there dangers of which we should be aware? If so, what are they?

On the positive side, evangelical Christians usually contribute a conservative and orthodox theology and personal habits that reflect the Lordship of Jesus Christ over their lives. They don't pose the threat of apathy or liberalism. Their presence often adds a dimension to our schools and to the lives of our children that is very good.

There is a danger to all of this, however, a danger that can be very profitable and which arises more from within than from without. Just as there are many kinds of churches, there are many kinds of Christian schools. Our parents, school boards, and teachers must seriously search for answers to the questions: What kind of Christian school do we have? What kind do we desire to have? What are the distinctives of our particular Christian school? What about the products of our Christian schools?

What makes our school Christian? The teachers? The children? The atmosphere? The curriculum? What does it mean to have a covenantal Christian school? What does the

reformed faith have to say to Christian education?

The danger is not from outside of ourselves, the danger is that we do not understand as well as we should the distinctiveness of the education that we seek to share with our brothers and sisters in Christ.

Many of us are concerned about the impact that we as Christians are making on Canadian society. Some seek to influence through a Christian labour union or a Christian farmers organization. But an area that must not be ignored is that of education. Many of us have done much reading and thinking about a distinctively reformed world and life view that can be shared with children through the Christian school. That is a part of our heritage that is very worth sharing with our fellow Christians here in North America. Such a view of life and the world excites many evangelicals as they begin to see how Christianity applies to all areas of one's life and God's world. But it is a distinctive about which we must do much more thinking and one that we must learn to share in an understandable manner with others.

Christian education - where is it heading? Quite simply, it is becoming the desire of many Christian families from many ethnic and denominational backgrounds. Our challenge is to share with them an education that is centred around the Sovereignty of God and that seeks to prepare children for a life of total service within God's world and for His glory.

We have something that is very good. Are we able and willing to share it?

Young people receive education through YCF

Churches of the Reformed faith have always stressed the education of the whole person. Church education has been as important, therefore, as that of the home and the school. And church education has never included only the teaching of doctrine but has emphasized the application of Christianity to all of life.

Our churches have long been blessed, therefore, not only with catechetical training as "the official teaching of our covenant youth" but also with a vital youth movement. The Young Calvinist Federation, in which the youth of the church develop their leadership potential in a well balanced program of faith, fellowship, and service. Over 680 youth groups and 48 leagues provide arenas for this growth.

Since the 1920's, thousands of young men and women have put their faith into action through the ministries of the Young Calvinist Federation for it was their stated goal "to know Christ as King and to serve Him always and everywhere." In discussion studies of their faith, in Christian fellowship experiences building relationships within the Body of Christ, and through outreach efforts serving and building the Kingdom, these young people have engaged in a form of education that is practical, immediate, and up-building. Rallies and conventions, a Summer Workshop in Ministries, speech contests, award winning publications and leadership training have

been part of the life experience of thousands of young Calvinists over the years - and still are.

A professional staff of leaders at the Young Calvinist Federation service centre under the direction of, and aided by, hundreds of experienced leaders throughout Canada and the United States give leadership to this Calvinistic youth organization and produce materials which assist these ministries. Some of the more prominent materials are:

- Insight, a Calvinist youth magazine designed and written for young people ages 15-19, to help them apply their Christian faith and increase in personal spiritual growth. Although Insight is written for the individual and his or her own personal use and enjoyment, the Bible study materials, articles on contemporary issues and problems, media reviews, and reports on young people's activities can all be beneficial for group study and activities. Subscription price is \$5 per year (10 issues).

- Input, a magazine designed for youth leaders. Each issue includes leadership articles, topics and questions for discussions, Bible study materials, suggestions for activities, reviews of resource materials, and a suggested program for two months using the model of faith, fellowship, and service. Individual subscriptions are available at \$5 each (5 issues per year). Youth groups who are members of YCF receive 3 copies free.

- In Group is a monthly newsletter

from the YCF office that features the latest YCF news, a suggested monthly program using the faith, fellowship, and service model and special ways to use Insight in the group for discussion and activities. (Free to member youth groups.)

- Good Things For Youth Leaders is a special series of books designed for the leaders of church youth groups. So far there are three books in the series: "The Best of Input" includes the best games, activities, fund raisers and media reviews covered in back issues in Input magazine. \$1.

"So You Have to Lead the Lesson" reviews over 100 Bible study and discussion books to give leaders some idea of where to find group study materials. \$1.

"Get Away From it All - Have a Retreat" covers everything from A to Z on retreat planning. It includes the basics for beginners and new ideas for those who have lead a retreat many times before. \$1.

- Leadership Training is another important part of youth education. YCF provides leadership training materials twice a year to its 48 leagues in the Alive Leader series. The Federation also sponsors Area Conferences for churches within several leagues who request this special training program.

For more information write: The Young Calvinist Federation, Box 7244, Grand Rapids, MI 49510. Materials requested must be prepaid. Please include \$.50 for postage and handling.

Government funding given to Alberta Christian schools

by Harro Van Brummelen

Mr. Van Brummelen is curriculum coordinator of the Edmonton Christian Schools

Two years ago the Edmonton Christian Schools reported that a number of Alberta Christian Schools were exploring the possibility of a contractual arrangement with public school boards. It was the intent of such an "umbrella" agreement that provincial government grants would be channeled to our Christian and other independent schools through a local public or separate school board.

At the same time, our schools would continue to have autonomy in areas such as enrollment, curriculum, teacher hiring, and financial administration. It was at the suggestion of provincial government officials that several Alberta Christian schools tried to reach such an agreement.

What has happened since that time? In Edmonton, the public school board reached an agreement with the local Hebrew school; it now receives full funding. However, its agreement makes it a special school within the public school system, and it has had to give up a certain amount of autonomy. As Christians schools we are neither able nor willing to relinquish our final authority. The Lethbridge Immanuel Christian school did sign an agreement with the Separate (Catholic) School Board, an agreement that would allow the Catholic Board to collect government grants for the Christian school without the Christian school losing any of its independence.

However, the provincial government was unwilling to approve this agreement, mainly because of several legal barriers. The government has promised to remove these legal barriers and at the same time set out a number of guidelines and a model contract.

Representatives of independent schools had a preliminary meeting with the government officials regarding the reaction of independent schools to a suggested model contract. This meeting took place more than eight months ago, and we are presently still waiting for definite government action.

In the meantime, our schools have continued to pursue what we feel is the preferred alternative: a higher level of direct government grants to our schools. During this school year we receive 40 per cent of the basic per pupil grant that public and separate schools receive from the provincial government. The Edmonton Christian schools presented a brief to the government asking it to raise this to the 80 per cent level. The request was based on the following rationale:

1. Independent schools provide distinctive and worthwhile alternatives to the public educational system.
2. Parents have the prior right to determine the type of education their children should have, and thus the government should provide parents the financial freedom to make this choice as well.
3. Receiving 80 per cent of the grants would enable our board to continue to provide quality education and raise teacher's salaries to more equitable levels while at the same time lowering tuition to a level that would not prevent anyone from enrolling their children in our schools because of financial reasons.

Recently, in a meeting with representatives of the independent school

association and the Edmonton Christian Schools, the Minister of Education Julian Koziak, announced that the support level for independent schools would be raised from 40% to 50% of the provincial foundation program grants. This is in addition to full funding of our kindergarten classes under the Early Childhood Services program. As well, some of our Alberta schools qualify for some local equalization grants. It should be noted, however, that this does not mean that our schools will obtain half as many grants as the province's public schools receive. Public schools get additional grants for special programs as well as raising 15-30% of their budget through property taxes. Nevertheless, because of lower operating costs, the Edmonton Christian School system expects government grants to cover 49% of its budget during the 1977-78 school year. A blessing for which we give praise!

We are thankful that the political climate in Alberta has been favourable

for this development. The government has been receptive to our requests and has gradually but consistently raised the level of our grants during the last four years. Not that there has been no opposition; spokesmen for both the Alberta Teachers' Association and the Alberta School Trustees' Association have been quoted by the press as opposing this increasing level of support. The cry for financial justice in education must continue to be promoted vigorously and wisely by the Christian school movement in Alberta.

Not only has increased government support enabled Christian school boards to maintain a relatively stable tuition schedule, but they have also been able to improve the quality of our Christian educational program. Student-teacher ratios have been reduced; specialist teachers have been hired for special programs; two senior high schools have recently been established; principals have been given more administrative time; a part-time psy-

chologist was hired in Edmonton to help students with learning disabilities; curriculum coordination is taking place; gymnasiums have been built; and teacher salaries have been raised significantly.

Not all of these things have happened in all schools, and some small schools in our province still do face some financial difficulties. However, with the increased level of support these problems are not insurmountable.

By God's grace, Christian education has flourished in Alberta. We have supportive communities and dedicated and competent staffs who have confronted students with their calling as Christians. Yet we may not rest on our laurels; we are called to serve. Given our unique blessings, we have a special challenge before us in giving leadership in further developing a comprehensive, integrally Christian curriculum and program of studies. Our task has only just begun.

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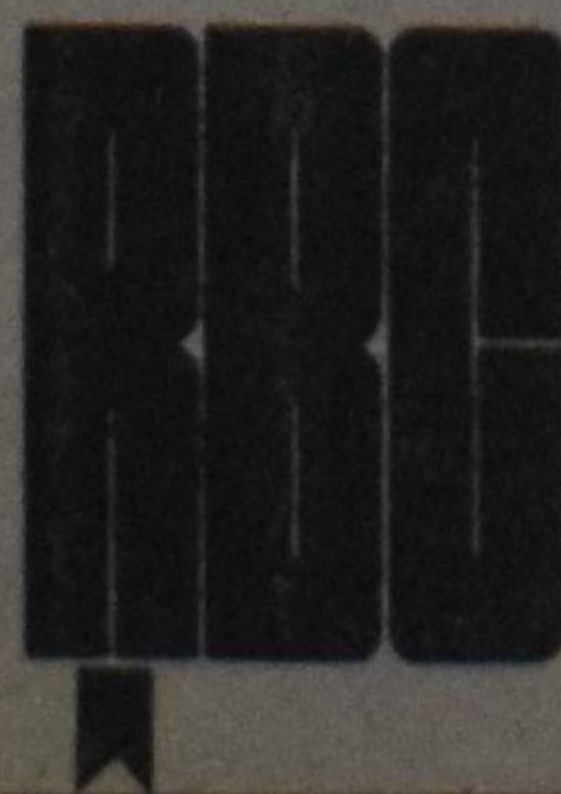
First Session, August 10-19

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|------------|--|
| 7:30 a.m. | 1. HOW TO STUDY THE BIBLE
Dr. Paul Bremer, RBC Bible Department |
| to | 2. TEACHING THE BIBLE WAY CURRICULUM
Mrs. Cecelia Mereness, Education Committee, Chr. Ref. Church |
| 9:45 a.m. | 3. UNDERSTANDING THE COVENANT OF GRACE
Rev. David Doyle, Seminario Juan Calvino, Mexico City |
| | 4. WHAT SAY THE PREACHERS? (A view from the pew)
Rev. George Kroeze, RBC Bible Department |
| CHAPEL | |
| 10:15 a.m. | 5. CONDUCTING THE CHURCH CHOIR
Jack Van Laar, RBC Music Department |
| to | 6. ENGLISH AS A SECOND LANGUAGE
Staff Instructors |
| 12:30 p.m. | 7. GREAT LEADERS IN CHURCH HISTORY
Eugene Ver Hage, RBC History Department |
| | 8. THE PSALMS FOR TODAY
Nelle Vander Ark, RBC Bible Department |

Second Session, August 22-31

- | | |
|------------|--|
| 7:30 a.m. | 1. CROSS-CULTURAL URBAN EVANGELISM
Rev. Timothy Monsma, RBC Missions Department |
| to | 2. ENGLISH AS A SECOND LANGUAGE
Staff Instructors |
| 9:45 a.m. | 3. UNDERSTANDING BIBLICAL ESCHATOLOGY (Doctrine of Last Things)
Dr. L. Oostendorp, RBC Bible Department |
| | 4. USING AUDIO-VISUALS IN THE CHURCH TODAY
Burt Braunius, RBC Education Department |
| CHAPEL | |
| 10:15 a.m. | 5. THE BOOK OF REVELATION FOR TODAY
Katie Gunnink, RBC Education Department |
| to | 6. DEVELOPING THE CHURCH LIBRARY
Joanne Boehm, RBC Librarian |
| 12:30 p.m. | 7. GOD HAS NOT REJECTED HIS PEOPLE (Christians and Jews)
Dr. Richard De Ridder, Calvin Theological Seminary |
| | 8. PURITAN WRITERS
Harold Bruxvoort, RBC Communications Department |

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British Columbia breakthrough in education

by Harro Van Brummelen

British Columbia Education Minister Pat McGeer introduced a bill in the legislature on March 30 that will enable B.C.'s independent schools to obtain direct financial support from the provincial government. The introduction of the bill culminates almost ten years of work by the Federation of Independent School Associations (FISA).

Mr. McGeer outlined the main features of the bill to the 300 persons attending the annual convention of FISA on March 31 in Richmond, B.C. He indicated that three levels of government support will become available under the conditions of the bill. These levels will involve non-instructional support grants, instructional support grants, and local support grants. Non-instructional support will be given to a school that has adequate facilities and does not promote racial or religious intolerance or social change through violent means.

Such a school may also apply for instructional support (mainly helping to cover teachers' salaries) if it is willing to meet a number of conditions regarding curriculum, evaluation, and teacher certification. Local support grants will be authorized only if a public school board agrees that an

independent school offers a special service that is not being provided under the auspices of the local public school board.

The work of FISA has been carried out under the dynamic leadership of its executive director, Mr. Gerry Ensink, a former Vancouver Christian School principal. He has enabled four disparate groups of schools to work together in harmony to obtain legal recognition and financial support. The four member groups of FISA include the Catholic schools in British Columbia, the Society of Christian Schools in British Columbia, the independent schools (a grouping of British-type private schools), and a group of varied schools including the William of Orange Canadian Reformed School in Cloverdale, B.C.

Mr. McGeer indicated in his remarks that the government hopes to complete the second and third reading of the bill during the present session of the legislature. If so, government support would become a reality for the 1977/78 school year. However, the government will pay the grants retroactively, so that the earliest date by which grants can be received is August, 1978.

Upon approval of a school's application for funding, the provincial government will support the school at a certain percentage level of the operating costs of the public schools in

the district in which the independent school is located.

Mr. McGeer indicated that the percentage figure may be gradually increased over a number of years to allow for a phasing-in period. However a final decision on the exact percentage of support will not be forthcoming until the 1977/78 school year is well under way. FISA has not requested 100% funding, reasoning that parents whether they be public or independent school supporters, should show some commitment and responsibility in maintaining the schools of their choice.

While this legislation is an answer to the prayer and the work of Christian school supporters in British Columbia, there are a number of concerns that Mr. Ensink and Dr. John Waller, president of FISA, will discuss with the Social Credit administration. One concern is that schools must exist five years before they can become eligible for support.

A second concern focuses on the conditions that would allow instructional support grants. Schools applying for this level of support have to agree to establish a pupil testing program satisfactory to the inspector in charge of independent schools, to assist an external evaluation committee to assess programs, operations, and administration in the school, and to participate in a learning assessment program.

The person appointed as inspector will be a crucial person since he grants classifications to allow funds to be channeled to a school.

To qualify for instructional grants, an independent school will have to embark on a course of action that will ensure that all of its teachers are certified within a five-year period. However, the government has indicated that such certification may come about by a teacher having taught in an independent school for ten years or by being certified by the inspector on the recommendation of an independent school teacher certification committee as well as through regular government certification.

Moreover, the bill states explicitly that teachers in independent schools do not have to be members of the British Columbia Teacher's Federation, a body that has consistently opposed the funding of independent schools.

The FISA Convention was a time of thankfulness and joy. Supporters of B.C.'s fifteen Christian schools - plus the three schools to be opened in September - are praying that the bill may become law during the present session of the legislature.

If so, B.C. will join Alberta, Quebec, and Newfoundland in recognizing that freedom of educational choice must also involve the financial freedom to enable parents to exercise that choice. Will Ontario be next in taking this step?

Vision for Christian University education

by Bob Vandervennen

Mr. Vandervennen is executive director of the AACS

What kind of spirit shapes our society? What are the things that people really live for? What kind of view of reality lies behind the teaching that takes place in the schools, and the research that takes place in the universities? What kind of religious spirit moves in the land?

These are the kind of questions that Dutch immigrants to Canada after the war asked about their new country 25 years ago. The answer that came in response made them unhappy. They had come to a new land to build a new life for themselves and their children. They were deeply religious people - for them the good life was not just a matter of having many material things and being richer than they used to be. They wanted their children and grandchildren to serve Jesus Christ, and to serve Him not only on Sunday morning but on every day of the week and in all parts of their lives.

So they built Christian schools. The government did not give them money for the buildings or the teachers' salaries, but they went ahead knowing they would need to pay their taxes for public schools, too. The hardest of all was the university. In Canada the university education is secular. Man is worshipped as the god of all the world, except by people who prefer the marxist philosophy. But Christian

people did not want the coming generation of leaders in church and society to have an education that was secular-humanistic or else marxistic.

That is why they started the Association for Reformed Scientific Studies in the 1950's. There was a need for a Christian university like the one started by Abraham Kuyper in Amsterdam. But to start a university is slow, hard work and its development is measured in decades. The beginnings were annual conferences for university students. The lectures given at the conferences were published each year under the general title, 'Christian Perspectives', to give students in many places biblical academic guidance as they were confronted daily with humanistic and marxistic education.

The time was judged right in 1967 to start the Institute for Christian Studies a place to which students could come to study for a longer time than a conference permits. It came to be set up as a graduate school, a place for students who had already graduated with a university B.A. degree. That was done because in North America there was no place for university graduates to do further study in a school based on Christian principles, whereas there were various Christian colleges in the U.S. where a person could study for the B.A. degree.

Furthermore, the Christian community in North America had never faced up to the question of where its Christian college teachers were to get their advanced preparation for teaching, or how Christian teaching can be built up unless Christian research works at transforming secular patterns of scientific thinking.

This year the Institute has eight professors and 35 students. It offers the Master of Philosophy (M.Phil.) degree and the Doctor of Philosophy (Ph.D.) degree, plus a one-year Certificate in Christian Studies. Instruction and research take place in philosophy, theology, history, psychology, political theory, economics and aesthetics. Many graduates go into Christian teaching, mostly at high school and college levels.

The Institute for Christian Studies itself is not a practical training centre but a centre for research in the basic issues of reality and society. It is trying to go right to the roots of knowledge, working from the Bible to a Christian view of the world and an integrating philosophy that tries to set all our endeavours in the truth.

The problem of our post-Christian culture is basically that the roots are wrong - trying to change the final results can only help temporarily if they come from the wrong roots. North American Christians have for too long let unbelievers plant the roots while we have concerned ourselves largely with the spoiled fruits. The Institute concentrates on teaching and research centred in philosophy and the philosophical foundations of knowledge. Its staff members want to get deeply enough into the basic issues at the roots of society that, by God's grace, Christians can have an influence on the direction of society.

The Institute for Christian Studies is the major activity of the Association (now called the Association for the Advancement of Christian Scholarship) but not its only activity. For the past twenty years the AACS has been deeply involved in a crusading reform

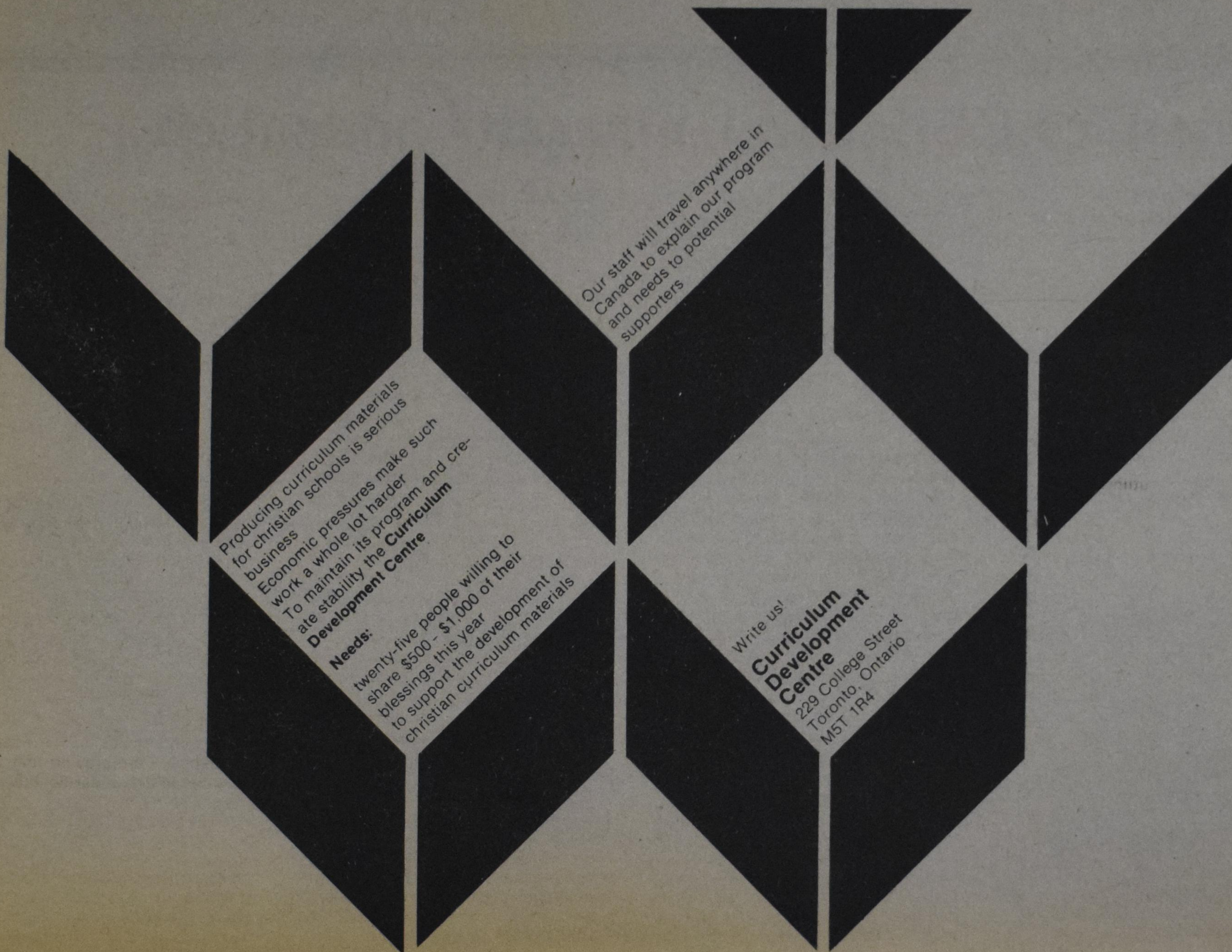
movement in Canada. The central force of this Christian reform is the conviction that Christ is Lord of all reality, that our lives must be radically redirected so that Christ can rule supreme in all areas.

Arising from the "movement" character of the AACS, and from the fact that AACS has always wanted to bring Christian reforming insight to a much wider range of people than those who could come to study in Toronto, have come a number of educational outreach projects for students and the general public.

Conferences held on holiday weekends are still a significant service of the AACS. The Niagara Conference, held the first weekend in August, draws 600 people or more. Other conferences are held in such areas as Eastern Ontario, Alberta, Vancouver, New Jersey, and other areas where there is local initiative. Topics of recent conferences have been societal change, personal growth in Christ, freedom and authority, and stewardship in economics. The 1977 Niagara Conference, planned jointly with the Christian Labour Association of Canada, is on the topic, "The meaning of our work".

Travelling public lecturers sponsored by AACS have gone to ten to fifteen places in North America each year. Recent topics have included obedience in our aesthetic life, stewardly use of resources, and obedience in doing Christian academic work. The lectures have often been videotaped for cable television or the substance of the lectures used in interview format for television.

The struggle of students at secular
Continued on page 12



Dare to be a Daniel

If you dare speak out against the effects of non-Christian education, consider joining the Association for the Advancement of Christian Scholarship (AACS).

AACS supports the Institute for Christian Studies. Eight Ph.D.'s there bring Christian alternatives to secular scholarship in economics, psychology, aesthetics, philosophy,

history, and political theory. Their research efforts are shared with students from seven countries who work for the Master of Philosophy and Ph.D. degrees at the Institute. But AACS also stimulates Christian action in your life through conferences, tapes, public lectures and publications.

Membership means taking a courageous stand. But you are not alone. Over 2000 members in 13 countries have already joined together to stand up for Christian learning and living in all areas of life.

Please fill in the coupon and send it to AACS. We will send you without cost an excerpt from our work on marriage and friendship taken from Dr. James Olthuis' book, *I Pledge You My Troth*.

Join us and your fellow Daniels world-wide!



Send to AACS, 229 College Street,
Toronto, Ontario M5T 1R4.

Please send me membership information along with the free excerpt on marriage and friendship.

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Vision for Christian University education

Continued from page 10

universities to penetrate secular teaching with Christian academic insight continues to be a concern of the AACS. Among recent moves to strengthen a Christian academic presence on secular campuses is the pilot teaching of a Christian perspectives course at Scarborough College of the University of Toronto and work toward publishing a teachers' manual for the course which will enable Christian teachers to offer the course at their own university.

Concern for distinctively Christian school curriculum materials led to the incorporation of the Curriculum Development Centre in early 1974. A year earlier the group that formed CDC published their first teachers manual, Joy in Learning, after several years of part time writing and testing of the materials. Although Joy in Learning has been sold in at least ten different countries, its major use is found in Canadian schools which are members of the National Union of Christian Schools. AACS has been financially supporting this work to the extend of about \$30,000 a year.

Since 1960 the results of AACS work have also come out in the form of a steady stream of publications. Some of these are published books, which represent the tip of the iceberg. There are many articles published in periodicals, and papers distributed in mimeographed form to academic readers. Some of the more recent books to come from AACS work are "I Pledge You My Troth" by J.Olthuis, "Notes Towards a Christian Critique of Secu-

lar Economic Theory" by A.B.Cramp, "Contours of a Christian Philosophy", co-edited by B.Zylstra, and several books now in the process of publication such as "Capitalism and Progress" by B.Goudzwaard, "Systematic Analysis of the Foundations of Physics" by M.D.Stafleu, "Aesthetic Life and Artistic Task" by C.Seerveld, "God, History and Historians" edited by C.T.McIntire, Sir Herbert Butterfield's "Essays on Christianity and History" edited by C.T.McIntire and a psychology syllabus edited by A.de Graaff.

In addition to the regular instructional program, the Institute for Christian Studies offers January courses for students at Christian colleges in the U.S. In 1977 Dr.Olthuis was joined by Dr. Spykman of Calvin College for a theology course attended by students from Calvin College and Trinity Christian College, while Dr.De Graaff taught a psychology course for students from Tabor College in Kansas. In 1976 Dr.Goudzwaard came from Holland to teach an economics course for students from a number of colleges.

Two types of summer courses run for two weeks. The one is an academic course for professional specialists, such as Seerveld's forthcoming "Studies in Aesthetics" and Stafleu's 1975 "Foundations of Physics". The other type of course is for non-specialists and includes "Basic Issues in Education" by De Graaff, "Understanding the Scriptures" by Olthuis, and 1977's "Biblical Basis for a Christian Philosophy" by Wolters.

The public association that supports and finances the Christian educational work of the Institute and its related educational outreach now has more than 2000 members. AACS members live on all continents and in many nations, though more than half of them live in Canada. The world-wide character of the AACS shows up also in the student body of the Institute: students have come from such overseas nations as Japan, Lebanon, Cyprus, Sweden, Italy, Malaysia, Australia, New Zealand and South Africa. The Dutch immigrants to Canada have attracted world-wide interest in their start of the Association for the Advancement of Christian Scholarship.

Christian reform of academic thinking and the effect of that reform of science in its outworking in all of life is an ideal that could move like an earthquake through our society. No one expects to transform society in a short time, nor even to assemble the pieces of a university in a short time, especially when it must all be done with private voluntary finances. The Dutch immigrants who started that work didn't expect instant results, either. But some important pieces of the university dream have been assembled and are now working. Other pieces are in the planning stages.

Not all of this is being done under one organization, the "university" that was the dream of the ARSS. An undergraduate college is being developed in Alberta, and one is being planned in Ontario. School curriculum work is in the hands of the people

outside of AACS. Non-commercial book publishing has been given over to Wedge Publishing Foundation. It may be good that not all the pieces that make up the "Christian university" are organized together under one board so long as they function together harmoniously.

Meanwhile, in the two decades since Dutch Canadians have been working on their North American university, a frightening development has taken place at the roots in Holland. The Free (Reformed) University of Amsterdam seems to have lost a large part of its Reformed Christian heart. If that is the case and if it continues, Dutch Canadians will need to stand more and more on their own in Christian university work. Already people in other parts of the world are looking with interest at the new developments and growing strength in Canada.

May God keep Canadians faithful to the vision of biblically-sound reformation of scholarship, and provide the means through His people to work at Christian education at all levels!

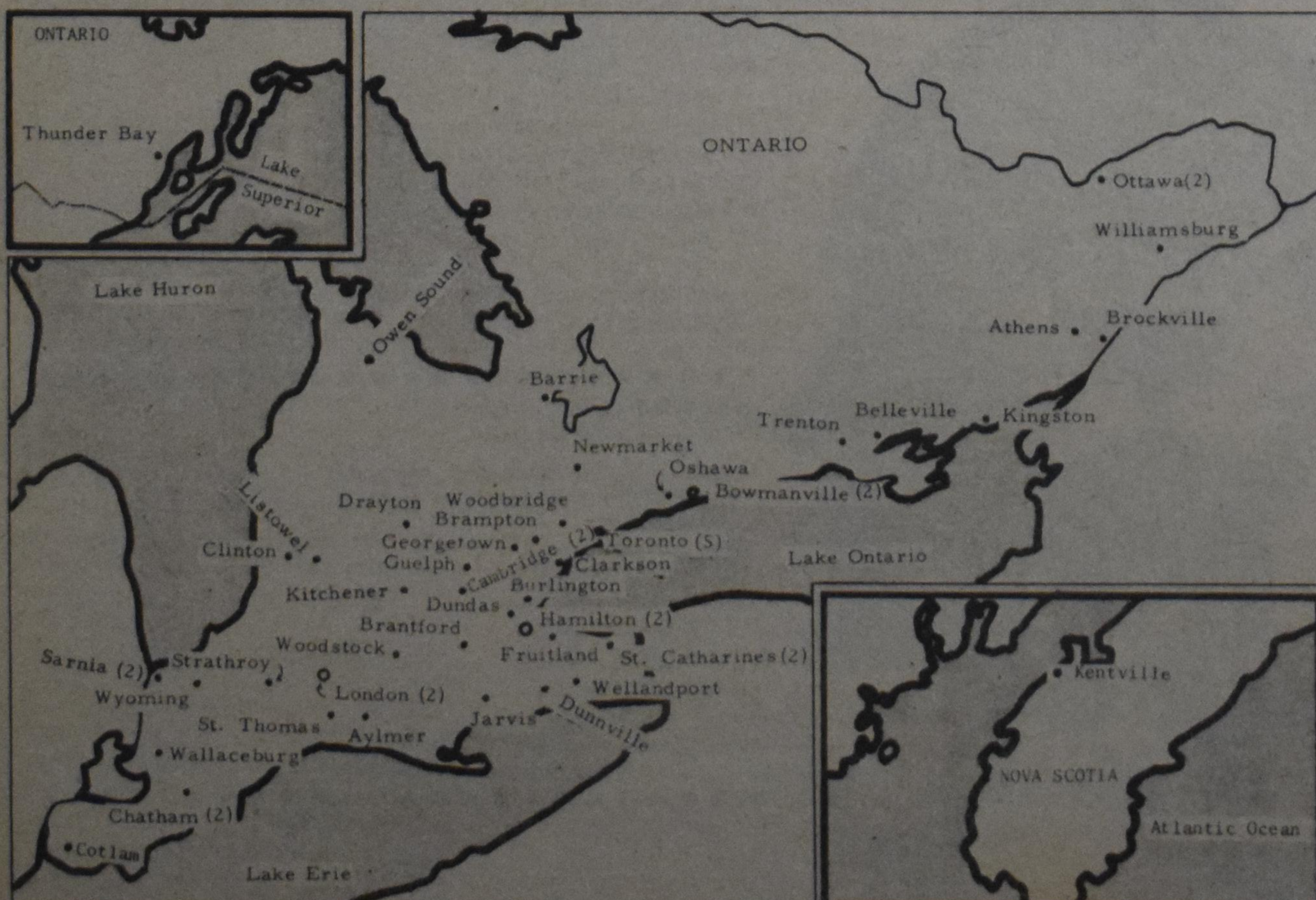
Overabundance

Due to a large response for editorial material for this education issue, some articles pertaining to individual schools could not be placed in this issue. A full page containing those stories will appear in the regular issue of April 15.

THE ONTARIO ALLIANCE OF CHRISTIAN SCHOOLS (OACS)

District 10 of the National Union of Christian Schools

A service organization for 55 Christian schools in Eastern Canada, 522 board members, 390 teachers, 9,003 students, and 10 societies without schools (Collingwood and Stratford will establish schools this September, D.V.)



- Helping member schools to meet their curricular needs.
- Providing workshops and in-service education for board members, principals and teachers
- Arranging school evaluations
- Promoting Christian education and assisting in the establishment of new schools
- Serving as a clearing house and consultant for member schools.
- Establishing communication, coordination, and cooperation between member schools and between boards, principals, and teachers.
- Serving as liaison between the NUCS and the member schools in District 10.
- Serving as spokesman for the member schools with the media, the government, and other organizations

For more information on the OACS or any of the member schools, contact:

Dr. Jack Fennema, Executive Director,
Ontario Alliance of Christian Schools,
460 Main Street East, Suite 301,
Hamilton, Ontario L8N 1K4

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4)